*Meditatio Mortis eſt Vita Sapientis.*

OR AN

# ESSAY

UPON THE

# CONSIDERATION

OF

# DEATH.

Delivered in a SERMON in the Pariſh Church of *Manuden* in the County of *ESSEX*, at the Funeral of *T. B.* an Honeſt, Subſtantial Yeoman.

By *MATTTHEW BEVERLEY*, A.M.
Sometime of *Sydney Suſſex* Colledge in *Cambridge*, and a long time Vicar of the ſaid Pariſh.

*Nulla Salutaria Philoſophia niſi mortis Meditatio.*

Pſal. 90. ver. 12. *So teach me to number my days that I may apply my heart unto wiſdom.*

*LONDON*,
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a Plain

To the Truly Pious, Charitable and Elect Gentlewoman, Mrs. *Elizabeth Glascock*, Relict of *William Glascock*, Esq; Dec. of *Hartishew Bury* in the Parish of *Farnham* in the County of *Essex.*

And to her Honourable and Vertuous Daughter, the Lady *Mary Dorrell*, Wife of Sir *Marmaduke Dorrell*, Knt. The Author wisheth all Happiness in this World, and Eternal Happiness in the other World.

Madames,

*THough I should not know your Persons, I cannot be a Stranger to your Virtues; their Extensive Rayes hath a reviving Influence in all Places, and over all Persons where you Reside. And I do publickly declare, that there was not a Man alive to whom I was so much Indebted as I was to your Worshipful Husband, and your Ladiships Loving Father: For while he lived, I may say of him as* Nazianzen *said of* Athanasius,

# The Epistle Dedicatory.

That he was both a Loadstone and Adamant. As he was a private Person, he was a Loadstone drawing Mens Affections after him by the sweetness of his Disposition, and an Adamant as he was a Publique Magistrate, for his invincible Resolution in the executing of upright Justice. As Gorran saith of a good Man, so was he Courteous to all, Troublesome to none, and Familiar with few; and hath left such a Monument of his Name, which Time cannot Deface, nor the rotten Teeth of Envy Obliterate. I therefore humbly beg of you, worthy Madames, that you would accept of this Pepper-Corn Present, which Acceptance will manifest your Goodness to me: Therefore I Humbly offer it to your Patronage, taking this Publick Opportunity to declare my Thankfulness to you both, so far as I am able, though not so far as I ought; and shall alwayes pray, that the Lord your exceeding great Reward, would wrap up your Souls in the Bosom of his Love. Thus committing this Sermon to your Reading, the Matter to your Practice, both you and yours to the Blessed Favor of the Great and Good God, whom you Serve; I Request no more, but that I may obtain the Favor and Honour to be,

Your Ladiships humblest Servant,

Matthew Beverley.

# A SERMON UPON DEATH.

DEUTERONOMY xxxij. 29.

*Oh that my people were wiſe, that they underſtood this, that they would conſider their latter end.*

ANaxagoras that Learned Philoſopher, when he received the News of his onely Sons Death, replyed, *Scio me genuiſſe mortalem*, this is no News to me; for I knew (ſaid he) when my Son was Got and Born, that he muſt Die; but did my Son die well? This is News indeed; for then Death is onely a Removal of my Son from a Life full of Vexation and Trouble: Thus the Sons Condition did ſatisfie the Fathers Paſſion; and indeed they onely that Practice the Life of Well-Living, ſhall enjoy the Benefit and Comfort of Well-Dying. Yet notwithſtanding that we live

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in the Suburbs of another World, upon the Confines of Eternity, our Cradle bordering upon the Grave; notwithſtanding that Death meets all Mankind ſo many wayes, that there is no way left for us at all to eſcape him; ſo that we may invert the Words of St. *Paul*, 1 *Cor.* 15. 55. and cry, *O Death where is not thy ſting, O Grave where is not thy victory!* Although every thing we enjoy here is a loud Preacher of Death; as the Day dyeth in the Night, the Summer dies in Winter, Manhood in Old Age, nay, we carry a body of Death about us; yet few of us will allow our ſelves any time to conſider of Death and Judgment to come: For there are ſo many alluring Luſts domineering in our inward Man, leading us Captive to Sin and Wickedneſs, and ſo many painted and bewitching Temptations Catching and Courting our outward Man with their pleaſing Temptations, that few are careful to conſider of Death, until they be in ſight of the Priſon door, even of the Grave. Then, it may be, the thoughts of Death doth daunt their Courage, and damp their Spirits; but theſe timerous late Thoughts proceed rather from Fear than from Faith; from Fear of being Damned, than from Faith of being Saved: But as a Divine ſaith, *Hells mouth is full of Well-wiſhers, whilſt the good Workers go to Heaven.* But a true Pious Soul that minds Death and Eternity, he lives every day as though every day were his dying day; for as the whole Life of a true Chriſtian may be comprehended in theſe two words, *think* and *thank*, ſo every day he thanks God for his dayly and hourly Mercies, every day he thinks upon Death and Judgment to come: Hence if Death Summons him either in the Morning, or at Mid-day, or at the Night of his Age, he finds him alwayes prepared, and getting the Oyl of Grace into the Lamp of his Heart.

This

This Chapter is meek *Moſes*'s Song, wherein he ſetteth forth Gods Mercy and Vengeance; Mercy to the Wicked upon their Repentance, but where God cannot prevail with his Mercy, he will prevail with his Vengeance; for Sin as the Cauſe precedes, and Puniſhment as the Effect ſucceeds. He comes in my Text to an exoptation in the Vocative Caſe, ſhewing his vehemency, *Oh that my People*; and firſt I muſt ſhew what is meant by Conſideration.

Conſideration is a Power of the Soul that ſeriouſly ſummoneth both the Senſes of the Body, and the Faculties of the Soul to Meditate upon Death and Judgment to come; Conſideration is the Factor of the Soul that lyeth abroad to purchaſe and gather what the Soul wants; and Prayer is the Ship that ſaileth over to God to bring home what the Soul deſires. For never was the Tree of Gods Promiſe ſhaken by the hands of faithful Prayers, but ſome Fruit of Mercy fell to that Soul.

Conſideration is like the diligent Bee, for as the Bee gathers Honey of Gay-Flowers, ſo conſideration gathers the Honey of Grace out of the precious Flowers of the Scripture. And thus I am come home to the Text, which divides its ſelf into two parts,

Firſt, Here is a poſitive Aſſertion which concerns us all, there will be a latter end of us all; that there will be a Day come that we ſhall not live till Night, or a Night that we ſhall not live till Morning.

Secondly, Here is a practical Inference or Uſe we may make of this Aſſertion; we muſt be wiſe to know, and conſider of this our Latter End.

Theſe two joyned together, make this one entire Doctrine.

Doct. *In time of Life to conſider of Death, is the Life of a Wiſe Chriſtian.*

Alaſs

Alaſs! in time of Sickneſs we are then mindful of Death, but when reſtored to Health we forget our Sick-bed Vows. Therefore one ſays, *Sick men have the beſt Minds, but the worſt Memories of any men.* In Health we are like Fiſhes in a River, when one is ſnatcht out by the Hook of an Angle, all the reſt are at a ſtand and fly from the Bait, but they will only take a round in the River, and they will fall to the Bait again: Even ſo it is with us poor ſinners, when a Friend, a Father, or Child is ſnatcht out of the World by Death, we hang our Heads and mourn, but let us but take a round in the World, we taſte all afreſh both with our Affections and Actions to the Bait of tempting Sin again; but a good Man conſiders that though he may eſcape Sickneſs, yet he cannot eſcape Death, therefore he likes not this Life that is ſo full of Labour in its Actions, and ſo full of Grief in its Paſſions; he ſo thoroughly conſiders of Death and Judgment, that the end of his dayes is the beginning of his Everlaſting Joys. For as the *Baſilisk* being foreſeen by man dyeth himſelf, ſo we, if we apprehend Death before Death apprehend us, we kill Death by Dying; for a good Man in a Scripture ſcence doth not die but ſleep, *Luk.* 8. 12.

It is Recorded in the *Spaniſh* Hiſtory, that one *Francis Borgia*, a vaunting vain Gallant Courtier, obſerving what State that Renowned *Iſabell* Queen of *Spain* lived in, and at her Funeral he obſerving what a ſmall parcel of Earth comprehended her curious Body and Gallantry, he came home exceeding dejected and ſad with Mourning, and being asked the reaſon of his Melancholy Dumps by his Relations, he replied, *Reginæ mors mihi, vitam attulit æternam*, That *the conſideration of the Queens Death, and the great Pomp ſhe lived in, to be comprehended in ſix Foot of Earth, had brought Eternal Life home to his Soul.* And ſo became a ſerious and ſober Chriſtian.

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There is Five Reaſons of this Doctrine.

Firſt Reaſon is, Becauſe all our Lives we haſten to Death and the Grave; every ſtep we take is a ſtep towards the Grave; *orimur*, *morimur*, we no ſooner begin to live but we begin to die; therefore let us early conſider of *D*eath for our Inſtruction, becauſe *D*eath early enter'd upon us to our *D*eſtruction even from the beginning. *Job* 9 25. *My days are ſwifter than a Poſt; they flee away, they ſee no good, they are paſſed away as the ſwift ſhips: as the Eagle that haſteth to the prey.* So even all Mankind haſten towards Death, and the Grave. Every Corps we accompany to the Grave, differs nothing from ours upon Earth but in a little haſte; therefore when thou doſt accompany a Corps to the Grave, and ſeeſt the Bones and Sculls lye upon the Graves ſide, upon the mouldes, what do they preach to thee but this Truth: Lo, I was as you are that look upon my Bones and Scull, but I have dwelt in this Houſe of darkneſs this Thirty Years, and upwards; conſider that I differ nothing from you but in a little haſte; you muſt all dwell in dankiſh Rooms below, where I have lain; and I have been as you are now, and your Bones and Sculls muſt be as you ſee mine are. For Death is ſo haſty in diſpatching of us, that when he ſeizes any of us, from *Crown* to the *Plow*, he neither lookes (as one ſaith) into the Heralds Book for our Arms, nor into the Rate Book for our Eſtates, nor into the Church Book for our Age, but he ſpeedily paſſes upon us all without diſtinction of Sex or Condition, becauſe all have ſinned. The *Devil* is the Father of Death, and ſin is the Mother of Death. So our Life is beſet with Death, tends ſwiftly to Death, and ends in Death: For we came into the World wailing and weeping, and live in the World toyling and moyling, and we go out of the World grieving and groaning. *Job* 1. 21. Naked we came all out of our

Mothers Womb, that bare us with a Winding-ſheet of Nature about us, and naked we muſt return to the Womb of the Earth, the Mother of us all, with a ſheet of Art about us.

Our time flyes away ſo ſwiftly, that the time lent us flyes away in the time that is lent. Every Moment that we live, is the death of the Moment that is paſt; therefore we ſhould weigh every Moment, for it is of ſo great Moment, that upon this diligence depends our Eternal Welfare. Thus he that ſeriouſly conſiders of Death every moment, and cloſes his Eyes every Night with a quiet Conſcience when he goes to Bed, ſhall meet with little diſturbance when Death ſhall cloſe his Eyes, and he go to the Bed of his Grave. Therefore it is the opinion of St. *Auſtin*, that if Death were ever before us, we durſt not Sin. And ſome of the Ancient Philoſophers obſerving the ſuddenneſs and quickneſs of Death, had their Graves made before their Gates, that every day going out and and entering in, they might by viewing of their Graves conſider of their dying hours, and mortifie their natural Luſts.

For as *David* ſaith, one Generation paſſeth, and another cometh; there is no ſtaying in the thorough-fair of this World. Therefore *Job* tells us all, that our Lives fly as ſwiftly to Death as the Weavers ſhuttle flyes ſwiftly over the Web, *Job* 7. 6. for the paſt time of our Age is dead in Tranſaction, the time to come is dead in uncertainty, only the preſent time is ours, for we cannot aſſure our ſelves of one day what it may bring forth. This preſent time we enjoy is ſo near nothing, that *Job* compares it to a dream, *Job* 10. 8. Man ought to conſider of Death in time of Life, for it ſo ſwiftly comes upon us, that we ſhould not take Care, what Pleaſure we take in this World; for while we are here we have Sin Rebelling againſt us; within and without the World

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to allure us, for every Temptation that catches the Senſe, is a Traytor to the Soul, the pleaſure of the Body is the Poyſon of the Soul, we have likewiſe *Satans* Snares to entangle us, behind us a wary Conſcience to dog and ſnub us; on the right hand Proſperity to entice us, on the left hand Adverſity to vex us; under our Feet the Grave open to ſwallow us; over our Head the Judgment of God ready to fall upon us; and our time ſliding from us: We had need therefore to conſider for Death, that then thoſe Evils may not riſe in our face in Judgment. For whether we Trade or Travel, Sleep or Wake, Eat or Drink, we all haſten to the Grave, that dark Room, where we muſt all dwell until the day of the Reſurrection. If the vain Gallants would conſider oft of Death, they would not make Swearing the Ornament of their Complement; for now in this Wicked Age they cannot accoſt their Friend with Civil Salutation, but God, or his precious Son Chriſt, muſt have a Stab by ſome Curſed Oathes. For not conſidering of Death, they give themſelves to all manner of Debauchery; *Jam.* 4 14. And yet we cannot tell what ſhall be to morrow, for our Life is like a Vapor that appears for a little, and then vaniſheth away.

Second Reaſon of the Doctrine, We muſt think of Death in the time of Life, becauſe we, even the beſt of us, are but walking Earth upon the dead Earth we tread upon; and at laſt theſe wicked Heads of ours, that are daily contriving Sin againſt God and Goodneſs, muſt by Death lye level with our Heels, in the Womb of the Earth, which is the Mother of us all. *David* tells us all what laſting peices we are, *Pſal.* 144. 4. *Man is like to nothing, his days are like a ſhadow that paſſeth away.* And St. *James* informed us, *Jam.* 4. 14. And the Prophet *Iſaiah*, that was Inſpired by the Spirit of the Immortal God, *Iſa.* 40. 6. *The voice ſaid, Cry; and he ſaid, What*

*ſhall I cry? All fleſh is as graſs, and all the glory thereof as the flower of the field.* Ver. 5. *The graſs withereth, and the flower fadeth away.* What needs then thoſe Inſtruments of Cruelty in War to haſten frail Fleſh to its long home? Alas frail Fleſh cannot continue here for ever; all the Care and Tenderneſs of the World cannot prevent our Body from dropping into the Grave; we are all of us limited our ſhort time, for neither we live longer or die ſooner than God hath determined. We read in the *French* Chronicle, that in the time of *Henry* the Fourth, an Ancient and Wiſe Counſeller deſired the King to be diſmiſſed from his Imploy, that he might end his dayes privately; the King requeſted ſome Rules of Advice from him to Govern his People; this Counſellor called for a white Sheet of Paper to write his Rules on, and having it, he wrote *Moderation* on the top of the ſheet, *Moderation* in the middle, and *Moderation* at the bottom; adviſing the King to uſe the Reins of his Government with Moderation, and he would be Happy. This white ſheet of Paper is frail Man; for upon his Head God hath written Earth, upon his Body he has written Earth, and upon his Feet Earth; for from Head to Foot poor weak Man is nothing but Earth; according to that of the Prophet *Jeremiah*, *Chap.* 22. 29. *Oh Earth, Earth, Earth, hear the word of the Lord.* All of us are but Earth, from our Creation being made out of the Earth we tread on; and we are all Earth in regard of our Conſtitution, for when in our Graves we turn to Earth; nay, we are all Earth, and we ſhall be Earth at our Diſſolution. In a word, we are all Earth from Top to Toe; for as St. *Auſtin* ſaith, *Neſcio utrum, He knew not whether he might call the time he ſpent here a dying Life, or a living Death, they are ſo Chequer'd, ſo near together.* Therefore as *David* ſaid of *Goliahs* Sword, to *Abimelech* the Prieſt, 1 *Sam.* 21. 9. *Give me that Sword, for there is none like it*; ſo there

there is nothing like our Consideration of Death in our time of Life; this quencheth our hot and thirsting desires after the voluptuous Pleasures of this vain World, it quenches our covetous desire of Riches, and restores us fit for him that made us; it onely breaths a vigour in our Bodies, not to kill, but to cure our Souls.

Third Reason of this Doctrine. Because 'tis Wisdom to think of Death in Life, for we live at great uncertainties in this World. He that sleeps in a ruinous House, he dare not sleep in a Tempestuous Night, least his House should fall, and he be Murthered in his Bed; so all Mankind live in ruinous Houses, whose Foundations are in the dust; therefore we should not sleep in Security, in these ruinous Houses of our Bodies, least by the storm of Death our Souls drop into Hell. All Mankind must know, that the weak House of their Bodies are apt to be blown down by every small blast of a cold Distemper, and those spiritual Enemies of our Souls, even our own Sins are very strong, and the Landlords sending Death to seize upon the Tenements of our Bodies is uncertain: Therefore let us consider and prepare for Death. For our Landlord the God of Heaven and Earth will not suffer any of our Souls to dwell in the Cottages of our Bodies above Threescore Years and Ten, *Psal.*. 90. 10. If he permit us to creep to Fourscore, or a Hundred, or somthing longer, it is a rare thing; then he will certainly send Death to pull down the decayed Cottages of our Bodies. And likewise this Term of our Lives is unknown to us, therefore saith *David, my times are in thy hand*; intimating unto us that our time of Life is only ours to use, but its in Gods power to dispose of it; ours as lent, but his as Lord: Therefore let us seriously consider of Death in the time that we live, for there is nothing so loose in the Body as the Life of Man; sometimes our Life is driven out of our Bodies with a Smell,

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ſometimes with a Fancy, ſometimes our Life is arreſted by the Gout or Feaver, ſometimes by the Earthquake of an Ague, ſometimes the ill diſpoſure of the Air drives the Life out of our Bodies, according as the Poet expreſſeth it.

*Ferro, Peſte, Fame, Vinclis, Algore, Calore;*
*Mille modis miſeros Mors rapit una viros.*

Death meets our Lives ſo many wayes, that it is impoſſible to eſcape him; ſometimes he meets us in our Apparel, ſometimes in our Breath, at the Church, at our Table, upon the Sea, and upon the Land; and therefore it behoveth us all to conſider of Death. *Joſeph* of *Arimathea* had his Tomb in his Garden, that in the midſt of his Pleaſures he ſhould remember Death; and it is a Cuſtom at the Inauguration of the Grand Seignior of *Turkey*, to carry his Tomb-ſtone before him, that in the midſt of all his Glory he ſhould be mindful of his Death: And it was a Cuſtom of the *Egyptians* at their Jovial Meetings and Feſtivals, to place a dead Mans Head among their delicate Diſhes, with this Motto, *You have eat and drank and been merry, but remember that notwithſtanding your merriment you muſt all die.* For alas our Life is but a frequent dying, our Infancy dies in our Youth, our Youth is dead and buried in the wrinkles of Old Age, and our Age at laſt is buried in Duſt and Aſhes; all theſe Examples ſhould imprint the Conſideration of Death upon our Memories.

Fourth Reaſon of this Doctrine to conſider of Death, is, becauſe there is nothing betwixt us and Death, nay, and Eternity, but the muddy and paper Walls of theſe weak Bodies of ours; and they are but weak Fences againſt ſo many violent Diſeaſes and ſudden Caſualties as dayly and hourly beſet and aſſault our weak Bodies;

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our Souls are included in our Bodies, as a little Air in a thin bubble of Water, and when that breaks, then we are gone in an inſtant from all the Pleaſures of this vain preſent Life for ever, and never to return again. Why then ſhould not all of us be mindful of Death and Judgment to come, ſeeing Death is daily approaching us with his Plagues and Woes; we ſhould not then ſpend our Time in thoughts of what Recreations we ſhould take in this World, or how we ſhould rake together the Goods of this World; this is not preparing for Death or Eternity. It is Pity ſuch immortal Souls as we enjoy ſhall be put to the management of ſuch careleſs Creatures as we are, for we delight more in our Sins and ſenſual Pleaſures then in our Immortal Souls; for we do but degrade our Souls by Sin in this World, and damn them in the World to come. Indeed if we had no Immortal Soul, or a Mortal Soul, or a Soul that ſhould never be required, we might be as ſenſual and debauched as we would; but let us remember that profeſs Chriſt, that we enjoy in the Casket of our Bodies an Immortal Soul that guides and informs our Senſes; and that our Bodies in this World are ſubject to the Aſſaults of Death. Death every way beſets us, let us therefore all betimes prepare for Death. There is none of you that hear me this day, that are willing to be damned; let me tell you all, it is impoſſible for any of you to be ſaved unleſs your Souls be prepared for Death; therefore conſider, and prepare for Death, or elſe thy Soul muſt go to Hell.

When the Divine *Plato* ſaw one of his Scholars delicately pampering his Body with varieties, he gave this Caution to him, *Have a care, Scholar, that while you pamper your Body you do not ſtarve your Soul.* And that good Man *Palladius*, ſeeing a beautiful Woman ſpending much time in dreſſing her ſelf at the Glaſs, fell a weeping for her, pitying the poor frail ſinner, that ſhould beſtow ſo

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much time upon her Body to trim it for the ſight of Man, and ſpend little or no time to conſider of Death, and to deck her Soul for the ſight of the Great God. O therefore ſeeing our outward Condition is ſo weak and uncertain, let us endeavour to do nothing but what we would be found doing when God ſhall call us to an Account for all our doings. As reverend *Ridley* in Priſon viſited every Morning his Soul by ſearching Prayer, ſo ſhould we every Morning deſcend with a ſincere Devotion into our Souls, leſt our precious Souls may be ſtifled with our naſty Sins and filthy Corruptions; every Morning conſidering of that Account we muſt give to our Lord and Maſter when Death ſummons us all.

Fifth Reaſon of this Doctrine is, That we muſt all conſider of *D*eath, leaſt *D*eath ſurprize us. That we cannot live long is an infallible Certainty, and how long we may live is as much uncertain; for *D*eath cometh in an hour that we think not of it, *Luk.* 12. 40. when we cry Peace, yet then may come ſudden *D*eſtruction, for in the midſt of Life we are in *D*eath; the Accidents of every day diſcovers its uncertainty, for no man knoweth his time hear, *Prov.* 27. 1. and indeed the beſt and wiſeſt of us all do not know what a day may bring forth, whether a Mercy or a Judgment. Do we ſee our Neighbours and Relations driven by *D*eath to the Grave, and we ſtand as unconcerned, God forbid; for every Corps we Accompany to the Grave, is a Funeral Sermon to the Living, and preacheth this *D*octrine to them, that there is nothing befallen that Corps but muſt befal them that follow it. *Heathens* will riſe up in Judgment againſt us; ſhall Aches, Infirmity and Sickneſs, the Fore-runners of *D*eath, daily ſeize upon us, and we not know and take Notice that *D*eath their Maſter is creeping upon us, God Forbid. Therefore we ſhould Watch and Pray daily, that *D*eath may not ſurprize us; for not only our Eſtates

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and Goods, and Bodies are in hazard, but our precious Souls are in hazard to be damned if we be not prepared for Death.

When a Centinel ſtands Centry upon the Walls of a beſeiged City his Eyes are alwayes open to all approaches of the Enemy, and his Ears are open to all Alarms; ſo the life of Man is beſeiged by Death in the City of our Body, our Sences are the Gates of this City, and we are daily beſeiged by the Temptations of the World, the Fleſh and the Devil; they are daily attacking our Souls at theſe Gates. Therefore let us watch againſt the Alarms of Sin, when they bring Charms to our Senſes, and pray againſt the Temptations of Sin, that they may not by their power overcome us. Therefore as *Cyprian* obſerves of the Lords Prayer, we pray that God would forgive us our Treſpaſſes as we forgive others their Treſpaſſes; and in the very next Petition we pray that God would not ſuffer us to be led into Temptation, intimating (ſaith he) unto us, that we can no ſooner have a releaſe of our Sins, but the Devil with his enticeing Temptations is ready to Aſſault us, and if poſſible to overcome us. For this inveterate Enemy the Devil is alwayes ſhooting his poyſoned Bullets of Temptation through our Senſes into our Souls to damn them; therefore let us arm our ſelves with *Jobs* reſolution, *Job* 14. 14. *All the days of my appointed time will I wait till my change come.*

Now I have diſcharged the Text, we muſt put it to Uſe that we may have profit by it. And the firſt ſhall be a Uſe of Exhortation to all the Living, to conſider of Death early and thoroughly, to repent of all our abominable Sins; for late Repentance may ſpeed, but early Repentance is ſure to ſpeed. For as St. *Ambroſe* ſaith, *Violent Diſeaſes require ſtrong Potions of Phyſick, and heinous Sins require heavy Repentance*; for its the nature of a true Penitent to complain more of the diſhonour he

doth to God by his Traiterous Sins, then for the puniſhment, that lies upon his Body for his Sins. *Pſal.* 51. 4. *Againſt thee, thee onely have I ſinned, and done this wickedneſs in thy ſight*, ſaith holy *David*; even ſo Repentance wrought with the Prodigal Child; for true Repentance hath an Eye fixed upon Gods Mercy, and a Foot that walks in Gods commands. A true Penitent after his Converſion feels the weight of Sin, abhors the Cauſe of Sin, and reſolves to ſin no more. He knows that Sin only is the Cauſe of Puniſhment; Sin as the Cauſe preceeds, Puniſhment as the Effect ſucceeds; for, as one ſaith, Sin and Puniſhment are like the Needle and Thread, the one makes way for the other. Therefore a true Penitent prays earneſtly to God for his Grace, *to take the Fox, and the little Foxes that ſpoil the Vines, for the Vine hath tender Grapes, Cant.* 2. 15. A true Penitent taketh the leaſt of his ſins, that are ſubtle like Foxes, and daſheth them to peeces againſt the ſtones of godly Sorrow. For he deſires God, as St. *Auſtin* did, to give him his Grace to diſlike Sin onely, and he deſires God to ſeek him, in ſeeking him to find God and his Grace, and in loving him, to loath all his own abominable Sins.

It was the ſaying of *Seneca*, of a Moral honeſt Man, *Sic vivit cum hominibus quaſi Deus videat*; ſo doth a true Penitent live; he Converſes with Men as if God did ever ſee him, and Confers with Men as if ever in Gods ſight. We read in the Law of *Moſes*, *Deut.* 21. 12. that if a Captive Woman was joyned in Wedlock with an *Iſraelitiſh* Soldier, ſhe was to change her Apparel, ſhave her Head, and pare her Nails; ſo it is in the true Penitent Soul that by Grace is married to Chriſt, he by Repentance changes his Apparel, caſts away the Old Man of Sin, and puts on the New Man; he ſhaves his Head, caſts out all Ignorance out of his Underſtanding; and pares his Nails, reforms his outward Converſation. Thus

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it is with a true Penitent, he hath ſuch an Antipathy againſt Sin, that he looks upon it as *Judas* that betrayed his Saviour; as the Soldiers that apprehended, ſmote, and wounded our Saviour; as bitter Gall and Vinegar to his Saviours Taſte, as Spittle upon his Face, as Thorns in his Head, as ſharp Nails in his Hands: Hence he is daily and hourly diſcovering his Sins to his Saviour, for he knows there can be no recovery of his ſins, without a full diſcovery of them to his God.

Hence his whole work is the work of a careful Mortification and Repentance, for he knows no other way to Heaven but by *Weeping Croſs*; he knows by Experience that his God is a God of Goodneſs, and will pardon his ſins; and a God of Greatneſs, that can pardon his ſins upon his Repentance. Therefore he is alwayes walking towards his God in the way of two Commandments, in the holy way of Love towards God, and Love towards his Neighbour; *non ambulando, ſed amando*; not with Bodies Motion, but with his Hearts Devotion; for tho' he walks in the Fleſh, yet he walks not after the Fleſh; 2 *Cor.* 10. 3. for he conſiders of Death and of Judgment, therefore he has his Underſtanding Informed, and his Affections Reformed by Grace.

Many Repent out of Fear, as *Judas* and *Cain* did for fear of being Damned, but his Repentance comes from Faith; therefore he does not think of Repentance as lazy Chriſtians do, nor ſpeak of Repentance as Hypocrites do, nor teach Repentance as *Judas* did, who taught others and hanged himſelf; but he is continually digging for the Pearl of Repentance, for he knows that he muſt burn with the Devil in Hell, if he do not turn to God upon Earth. For he feareth God, and obſerves the nature of tempting Sin; how Sin at firſt inſinuates it ſelf into the Thoughts, then mounts into the Mind, then creeps into the Deſires, and then hardens the Heart by Cuſtom, and

domineers over the Senſes and Souls of Men. For the pleaſure of the Body is the poyſon of the Soul; Ay, but a good man conſidering of Death and Judgment, ſuch a Soul, with *Joſeph*, dare do no wickedneſs, nor ſin againſt his God. For as the *Baſilisk* looking into a Glaſs kills himſelf, his body being full of poyſonous Attoms, the Glaſs reflects the poyſon again upon himſelf; ſo a pious Soul often viewing his Sin in the Multiplying Glaſs of Repentance, he kills and deſtroys his Sins. For he always deals with his Sins as *Nehemiah* did with *Tobiah*, that great Enemy of Gods Church, *Nehem.* 13. 7, 8. when *Nehemiah* came to *Jeruſalem*, and underſtood what *Eliaſhib* had done in preparing a Chamber for *Tobiah* in the Houſe of the Lord; he *caſt out all the houſhold-ſtuff of Tobiah out of the Houſe of the Lord.* Thus a truly good Man conſidering what miſchief Sin doth to his Soul, caſts out all the filth of ſin out of his Heart and Mind; for he knows that one little Boy thruſt in at the Window, unlocks the doors, and lets all the great Thieves in that rob the Houſe. So one little Sin let in at the windows of the Senſes, unlocks the Mind and Affections, and robs him of all his precious Grace. He knows if he ſhould weep an Ocean for his Sins, if he weeps not his ſins out, if he do not drown his ſins in that Ocean, he is but in a damnable Condition. Therefore he conſiders of Death, for he knows if he ſhould depart out of his Body with his ſins unrepented of, he is then a brand markt for Hell Fire if his ſins are repented of, he is a glorious Star in Heaven. So it was with *Lazarus*, *Luke* 16. 25. *But now Lazarus is comforted, and thou art tormented.*

The ſecond Uſe is for Examination. Let us thoroughly conſider of Death, and live holily that we may die happily. *Veſpaſian*, that *Roman* Emperor, was ſo careful of his Moral and Civil Life, that every Night as ſoon as he was in his Bed, he would recount and reckon up

the actions of that day, and if he found upon his account that he had not done ſome good to ſome of his ſubjects, he would miſerably cry out, *Heu! perdidi diem, Alas! I have loſt this day.* How many thouſands that profeſs the Name of Chriſt, and yet fall ſhort of his Civil and careful Life? How many are there in this dreggy Age of of the World, that ſpend their precious time upon Sin, and debauching their precious Souls; they cannot be gallant enough, but they muſt be graceleſs: It is the great Concern of this wicked Age, to ſtrive to be Great, to labour to be rich, to ſtudy to be Gallant, but very few ſtrive to be Holy to the Lord; let me tell ſuch that Reaſon indeed makes us men, and diſtinguiſhes us from Beaſts, but it is Religion that makes us Chriſtians. Woe be to us when Death and Judgment comes, if we be only Men, and not Chriſtian Men: In vain are we owned and honour'd of Men for our Riches and Honours, if when Death ſeizes us we be not holy unto the Lord. Our gallant out-ſides may admit us into the preſence of vain great Men upon Earth, but our Souls ſhall never be admitted into the preſence of the Eternal God without Holineſs, as the Prophet ſaith, *without holineſs none ſhall ſee God.*

We read in the 16th. of *Judges*, and the 20th. *ver.* that when *Dalilah* cryed ſuddenly unto *Sampſon*, *Awake Sampſon, the Philiſtins be upon thee*, he awakened thinking to ſhew his ſtrength as at other times, but he was deceived, for the Lord was departed from him. So it will be with wicked and ungodly Men, when Death ſeizes them, and they awake at the day of Judgment, being the Lord is departed from them, the eyes of their Conſolation ſhall be put out, as *Sampſons* was, they ſhall be brought to the Judgment Seat of Chriſt, who ſhall cauſe them to be bound with Fetters of their own wickedneſs, and to be caſt into the Priſon of Hell, there to be tormented world without end.

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If I ſhould ask any of you that hear me this day, if you were willing to be damned? you would tell me no, by no means; but let me tell you, it is impoſſible for you to be ſaved without we take St. *Pauls* Advice to *Titus*, *Titus* 2. 12. that *denying ungodlineſs and worldly luſts, we live ſoberly, righteouſly, and godly in this preſent world.* We ſhould live ſoberly towards our ſelves, righteouſly towards our Neighbours, and religiouſly towards God.

We read in 2 *Sam.* 13. 20. that when *Amnon* had defiled his ſiſter *Tamar*, as ſhe came from him with her Cloathes rent, and duſt upon her head, *Abſolom* met her, and *Abſolom* ſpoke to her and ſaid, *What hath Amnon been with thee?* how came this about? So we ſhould every day examine our Souls what ſin hath debauched us; What hath *Satan* been with thee to day? Hath Paſſion overborne thee? Hath Pride ſwelled thee? Hath worldly Cares choaked thee? How comes this about? For as frequent Examination is the onely way to make good Scholars, ſo its the onely way to make good Chriſtians; it will keep his Mind and Soul ſweet, clean, and fitting for God. For as it is obſerved, that the Nightingal when ſhe ſlumbereth, placeth her Breſt againſt a Thorn-prick, that it might prick and awake her, leaſt ſhe ſleeping might fall from the Buſh which ſhe ſitteth on, and might become a prey to the Serpent that watcheth for her: Even ſo all careful Chriſtians ſhould imitate this wiſe Creature; when they ſlumber in Sin, remember the prick of Conſcience pricking and care taking of thee, for fear the memory or mind be falling into the deep ſleep of ſin, the ſleep of Security, and ſo fall into the Jaws of the infernal Serpent, even the Devil. Therefore let us try our ſelves every night, what Peace we have procured with our God the foregoing day, what occaſions of Sin we have prevented, what Corruptions we have maſter'd, what watch we have kept over our Souls, what Graces

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we have increaſed, what Duties we have practiſed, what Temptations we have ſhunned. For we muſt all die, and give an account of our Stewardſhip, what we have done whileſt we dwelt in the Fleſh. For if thou have not thy Heart and Life adorned with Holineſs, and the Lamp of thy life full of the Oyl of Grace when thou comeſt to die, thou wilt find horror *in exitu, dolor tranſitu, pudor in conſpectu Judicis*; Conſcience worrying thee on thy Death-Bed, miſery and pain in thy Death, and confuſion of Face when thou ſhalt appear before the Eternal God; then this black Sentence ſhall be writ upon thy damned Soul for want of Holineſs; *depart from me thou curſed into everlaſting Fire, prepared for the Devil and his Angels.* But if thou art fit for God by Holineſs, thou haſt nothing to do at Death, but to commit thy Body to the Earth, becauſe it is Earthy; thy Sins to the Devil, becauſe they are Deviliſh; thy Goods to the World, becauſe they are of the World; and thy Soul to Heaven, becauſe it is Angelical and Heavenly. For Holineſs and Righteouſneſs is the fitting of the Soul for God and Heaven. Holineſs to the Soul is the ſame that the glorious Creature the Sun is to the day; for as the Sun enlightens the day with glory, and enlivens the Creatures by its Beames, ſo Holineſs enlightens the Underſtanding with the knowledge of precious Grace, and enlivens the Heart with holy deſires of Grace. For we are all ruined till Holineſs repairs us, we are Corruption till Holineſs makes us ſound, we are barren till that makes us fruitful, darkneſs till Holineſs makes us light, dead till it makes us alive, we are damned till that ſaves us: For Holineſs, as one ſaith, is the Ladder of the Heart, whoſe loweſt ſtep is Humility, and higheſt ſtep is Love and Devotion. As one ſaith, by Holineſs the Soul deſcends to men in Charity, and aſcends to God in Piety. Oh therefore be Exhorted in the Name of the Lord Jeſus Chriſt to live Holily, and to walk with God

as *Enoch* did, to talk with God as *Moſes* did, and to ſeek God as *David* did. But ungrateful Sinners deal with God as the undutiful Son in *Seneca* dealt with his Father, who told him, *ſi bene eſſem ſine te, nunquam venirem ad te*; ſo if we could be without God, we would not trouble our ſelves with God; but a ſound ſolid Chriſtian takes, while he is upon Earth, St. *Peters* Counſel, 2 *Pet.* 1. 5. he adds *vertue to his faith, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſs.* Prayer is the proper work of holy mens Faith, *Rom.* 10.14. Confeſſion the proper Language, Good Works the proper fruit of his Faith. He is wiſe and conſiders of Death, and while he lives hath Gods word to inſtruct him, Gods Angels to guard him Gods Spirit to comfort him, and when he dies hath Gods Kingdom of Glory to reward him.

The third Uſe, is a Uſe of Reproof; and this reproves three naſty ſins that grow upon the dunghil of Nature, and like ſtinking Weeds they over-top the precious Flowers of Grace which God in our own Conſciences plants in us all, and (like *Saul*) they over-top their Brother-ſins. now the thorough Conſideration of Death and Judgment, would rout theſe abominable Sins out of our Nature. Theſe three Sins are, 1. *Covetouſneſs.* 2. *Pride.* 3. *Malice.* Of all theſe in their Order.

1. *Covetouſneſs.* The Covetous Man is good to none, but worſt of all to himſelf; for the droſs of Money is oftentimes the Death of the Soul. Many Souls are ſo infected with this peſtiferous diſtemper of Covetouſneſs, that the Devil ſhall have more ſervice of them for one peice of Silver, than God ſhall have for the whole Kingdom of Glory. *Conſtantine* the Great, when he obſerved that a Nobleman about him, that his reaches was altogether at Riches; took his Spear and meaſured his full length upon the ground, telling him that if he ſcraped the whole World together, at Death he could have no more of the

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World than he had meaſured him out. Riches, where there is no Grace with them, are Thorns which harbor Serpents; ſo they are harborers of many ſins, they are the Mother of Pride and Preſumption; therefore I compare the Riches of this World to Fire and Water; we ſay they are good Servants, but bad Maſters: So it is with the Riches of this World; being uſed by Grace to Gods Glory, they are good Servants; but when they maſter our Affections, and domineer in our Actions, they are bad Maſters, by turning Grace and Goodneſs out of our Hearts and Minds. Conſider of Death, that the thread of thy Life is weak and uncertain, the Oyl of thy Lamp is waſting, and time is carrying thee to thy habitation of Darkneſs. We read *Matt.* 26. that *Judas* betrayed and ſold his Maſter for thirty peices of Silver, but ſome covetous wretches that profeſs the Name of Chriſt, will ſell Chriſt and Grace for one peice of Silver. Theſe Men never conſider of Death or Judgment, but gallop in a full Carreer on the broad way of Coveteuſneſs,& at Death they fall down-right into Hell: And although while they lived they ſcraped a good Eſtate together, yet at laſt they muſt lie down together in the Grave, the Houſe of Darkneſs, where Worms ſhall be their Company. And as *Job* ſaith, *Job* 21. 13. *They ſpend their days in getting of wealth, and ſuddenly they go down to Hell.* Therefore conſider of Death, for neither Riches nor Relations can do us any good when Death doth ſeize upon us. *Damaſcen* the Great tells us, that a certain man was condemned for High Treaſon, and he had three Friends came to him to Comfort him; the firſt told him he had no acquaintance with the King, and therefore could not obtain his pardon, but he would take care that he ſhould want neither Meat, Cloathing, nor Attendants while he lived, this was all he could do for him; poor Comfort to a dying Man. The Second told him he would Watch with him, Pray

for him, weep and mourn for him, and accompany him to his dying place; but this yields but cold Comfort to him in his dying Condition, he is ſtill dampt and daunted in ſpirit. But a third Friend comes and tells him he is intimately acquainted with the King, and he never Petitioned for any thing of him but the King granted it him; and therefore would certainly obtain a pardon of him for his Life. This was cordial Comfort to the poor condemned Man. Theſe three Friends are a mans Riches, his Relations, and his Graces. His Riches when he dies will ſee him gloriouſly buried, and maintained well whileſt he lives here, but when dead they fly from him, *Prov.* 23. 5. theſe are no full Comforts to a dying man. The ſecond Friends to this Condemned man are his Relations, but alas they can do him no good; they may weep over him when he is ſick, and weep for him at the Grave, but they cannot go to Judgment with him, and ſpeak for him before the King of Heaven. The third Friend is his Vertues, and it is onely his Vertues and his Graces that muſt plead for him before the King of Heaven, and is acquainted with the Graces of his Spirit; for *the Kings Daughter is all glorious within.* The true Chriſtian who is Daughter to the King of Heaven, as *David* ſaith, is glorious with the gifts of the Spirit in her Soul. It is Grace alone which is the Coyn of Heaven that maketh Peace for all Condemned Sinners, and gets a Pardon for the Soul. Therefore who would be a ſlave to the World, for as the Devil is a ſlave to God, ſo the World is a ſlave to the Devil, and the Covetous man a ſlave to the World; ſo that he is the Devils ſlaves ſlave.

The World is the Devils Factor, and catches Souls by his Temptations, to Tranſport them to his Prince, even the Devil. The Ancients compared the World to the brackiſh Sea, wherein there is Rocks of Pride, Shelves of Preſumption, Gulphs of Deſpair, Tempeſts of Vanity,

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and Pirates of Iniquity, with Storms of Infinite Temptations; its the Favourer of Sin, and the bane of Vertue and Grace. Covetous men are buſied about this World, that they have nothing but Earth in their Mouths; ever talking of their Worldly Wealth, ever plotting to join Houſe to Houſe, ever buſied about the trifling Vanities of this World: Like the Adder, ſtopping their Ears to the voice of Gods Word, Charm the Miniſter never ſo wiſely. *Pliny* tells us that the Adder delights in darkneſs, that when the Charmer with his ſweet Muſick would draw her out to light, ſhe claps one Ear to the ground, and with her Tail ſtops the other Ear, leaſt hearing the ſweet Muſick ſhe may be drawn to light and ſo deſtroyed. So Covetous men ſtop one Ear with hope of long Life, and the other Ear with Worldly Cares: Like the dead Fiſh, they are carried by the ſtream of Extream Covetouſneſs to the whirl-pool of Hell, where they are drowned and damned to all Eternity, never conſidering of Death or Judgment; *Jer.* 17. 11. *As the Patridge gathereth the young which ſhe hath not brought forth, ſo he that getteth riches and not by right, ſhall leave them in the midſt of his dayes, and at the end ſhall be a fool.* The Partridge, as *Ambroſe* obſerves, maketh her Neſt of Eggs that ſhe laid not, and when they are hatched, the true Mother calls them all away from the ſtep Mother; ſo its with the Covetous man, he keeps his Neſt, and ſitteth brooding of Riches, and when his Chickens are hatched, he hears a Voyce from Heaven, *This night will death fetch away thy ſoul from thee, and then whoſe ſhall thoſe things be which thou haſt provided.*

The ſecond Sin to be reproved, is the haughty Sin of Pride, that grows upon our corrupted Nature, and the ſerious Conſideration of Death and Judgment will pull down the height of this Sin; for as it is ſaid, the hand of a dead Man ſtroking the Timpany cures it, ſo the ſerious Conſideration of Death is the onely means to cure the

ſwelling Pride of our Lives. Many things makes difference betwixt Men and Women in this Life, as Nobility, Birth, and Education, Wealth, and Titles of Honour; but when Death comes he levels us all alike: Here there may be ſome difference in our Fleeces, but when Death comes there is no difference in our Fleſh. Thou poor Creature Man, that is ſwelled with the plague of Pride, *Reſpice* (ſaith St. *Auſtin*) *reſpice ſepulchræ dic quis, dives quis honos*; and tell me then, who is beautiful and who is deformed; have not all their ſunk and hollow Eyes, flat Noſes, and gaſtly Looks? Tell me then who is richly Clad, and who is poorly Habited; do not all there wear the ſame thin Winding-ſheet? Tell me there, who is Noble and who is ignoble; doth not the Worm claim kindred of us all? nibling upon our Breaſts, gnawing our Faces, eating and conſuming our whole Bodies? Who is there well Houſed or badly Houſed; do not all there dwell in diſmal darkneſs, dankiſh rooms, all Houſed alike. *Sarah* was a beautiful Woman, inſomuch that Kings were enamoured of her; but when once dead, what ſaid *Abraham*, *Gen.* 23. 8. *Bury the dead out of my ſight.* The beſt compoſed and compounded features and forms of Beauty are but guilded and rotten Poſts, and at laſt are but meat for Worms.

*Philoſtratus*, a Heatheniſh Philoſopher, lodged many Years in a Tomb to mortifie his Pride. And St. *Auſtin*, was of the opinion, that if the proudeſt men living could but ſee their Forefathers Bodies in the Grave, it would break the Heart-ſtrings of their Pride: For, ſaith he, all Mankind is a-kin both by Father and Mother, *Job* 17.14. *Job* ſays, *I have ſaid to corruption, Thou art my father; and to the worm, Thou art my mother and my ſiſter.* But now how is the mad World poſſeſſed with damnable Pride, that Hoſpitality is turned into a dumb ſhew! and thoſe Creatures that ſhould feed the Bellies of the Poor, do now

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in this wicked Age feed the Eye of Luſt. Charity is now turned into a ſhew of Bravery. This Sin does reign amongſt the Sons of Men, becauſe they think they ſhall never die: *Prov.* 16. 18. *Pride goeth before deſtruction, and a haughty ſpirit before a fall.* Chriſt the Son of the Eternal God, his Life was a Leſſon of Humility, to learn us that tho' he was the greateſt Worthy that ever was born; yet in his Converſation he carried himſelf more like a Worm than a Worthy. *Intravit per ſtabulum, exivit per patibulum*, He came into the World lying in a Manger, he went out of the World dying upon a Croſs; hence for his Humility he calls himſelf the Son of Man, and all the Patriarchs that were higheſt in Gods ſight, were alwayes loweſt in their own ſight. *Abraham* the Father of the Faithful, calls himſelf *ſinful duſt and aſhes. Jacob* his Grandchild, *the unworthieſt of Creatures. David*, a man after Gods own heart, calls himſelf, *a worm and no man.* Thoſe Ears of Corn in the Feilds that ſtoop moſt, are moſt loaded with Corn. So thoſe poor Souls that live moſt humbly, are moſt loaded with Grace. Therefore let us all thoroughly conſider of Death, and be humbled for the Pride of our Lives, for Death will lay our Heads equal with our Feet, and make us all alike.

The third Sin to be reproved, is the Sin of *Malice* and *Mercileſsneſs*. I couple thoſe two ſins together becauſe they are Twins, begot of our corrupt Nature by the ſeed of the Serpent, even their Father the Devil, for they are perfectly like their father. If the thorough Conſideration of Death were ingrafted in our Memory, our Souls would ſee the vain Folly of theſe two Sins, and ſtifle them in their Birth. *Ariſtotle*, that Learned Philoſopher, tells us there is three ſorts of Anger in Man; the firſt, which we call Anger ſudden, flames like Gunpowder, and ſuddenly ceaſeth to Flame: The ſecond called Wrath, takes a little deeper root in the Memory, but at laſt is rooted out.

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The third, called heavy diſpleaſure, is *Malice*, which is never rooted out without revenge; the two firſt the beſt Saints may be infected with, but the laſt is bred by Satans inſtigation in our corrupt Nature; therefore *Frederick* the Great, when he found Paſſion to move in him, to prevent its coming to Malice, went aſide into his Cloſet, and repeated to himſelf the Twenty-four Letters, and by that time they were repeated his Paſſion was ended and ſubdued. For a pious Chriſtian brings forth the Fruit of Grace and Patience, for he knows and conſiders that it is extream Folly to do any thing in Fury, but it is Chriſtian Wiſdom to give ſpace and place to Wrath. *Iraſci eſt hominus inſuriam non facere eſt Chriſtiani.* It is not well for a man to be angry, but to do no injury in our Anger, is the duty of a Chriſtian. For he that truly conſiders of Death and Judgment, will not begin his Anger unreaſonably, nor continue it unſeaſonably, for at laſt he knows it will bring Malice. Therefore he imitates God, who is ſlow to Anger, and ready to forgive, *Pſal.* 103. 8. therefore we ſhould labour to ſuppreſs paſſion, and let it not domineer over Reaſon, conſidering when this Madneſs rules in Man, how Reaſon, Modeſty, Peace, nay, and common Humanity runs from Man as Servants from a mad Maſter. Therefore take Counſel from the Wiſe Man, *Eccl.* 7. 9. *Be not haſty in thy ſpirit to anger, for anger reſteth in the boſom of fools.* And hear what St. *Paul* ſaith to the *Epheſians*, *Chap.* 4. 31. *Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, will all malice.* In thy Anger let Reaſon alwayes be Judge, tho' Paſſion may ſometimes be Solicitor. I am ſure that our Saviour never meant that the memory of Injuries ſhould long remain with us, when he commands us to forgive our Brother ſeven times a-day, if paſſion ariſe, we muſt not forget to ſhew Compaſſion at laſt, conſidering we muſt all die.

Remem-

Remember that thou haſt two Names, one of Grace which is thy Chriſtian Name; the other of Nature, which is thy Sirname, and thy Chriſtian Name is put before thy Sirname; and thy Chriſtian Name is put before thy Sirname, becauſe it is more Honourable to be a Chriſtian than to be a Man. Therefore as often as thou call'ſt to mind thy Chriſtian Name, let that quiet the Paſſion of thy Mind; for St. *Paul* gives us all an Apoſtolical rule, *Eph.* 4. 26. *Let not the Sun go down upon you in wrath.* He knew well that if anger were reſident in us till Morning, by that time it would be turned to Malice; and where there is Malice, there will be every evil Work; *Jam.* 3. 16. Therefore that is an excellent Exhortation for us all that St. *Paul* gives the *Epheſians, chap.* 4. 32. *Forgive one another, even as God for Chriſts ſake hath forgiven you.* Conſider of Death, and argue thus with thy ſelf; my Neighbour hath Treſpaſſed againſt me ſome few times, I againſt my God many times; its reaſon that I ſhould forgive my Neighbour, that God may forgive me. *Qui negat miſerecordiam alteri tollit ſibi.* He that denies his Neighbour Forgiveneſs, ſhall have no Forgiveneſs of his God: *Mat* 6. 14, 15. ſaith our Saviour to us all, *and if you forgive men their treſpaſſes, then will your heavenly father forgive you; but if you will not forgive men their treſpaſſes, neither will your heavenly father forgive you.* It is the obſervation of St. *Auſtin, Qui ad hoc tonitru non expergiſitur plus quam dormit nam mortuus eſt.* He that is not awaked with the Thunder-clap of this Goſpel out of the ſleeping in his Sin, he is more than aſleep in his Sin, he is ſtark dead, and paſt recovery from Hell. The *Romans* counted it a Noble Vertue in *Veſpaſian* the Emperor, when a Wretch railed upon him all Day, and at Night accompanied him home to his Pallace Gate; he ſaid nothing to him, but cauſed his Servants to light him home with a Torch. Wilt thou Cure this Corrupt diſtemper of Paſſion

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in thee, thou muſt take an Ounce of Patience, and as much of the Conſideration of Death and Judgment, and make them up in a Pill, and they will cure thy diſtempered Soul.

*Pliny* obſerves that the Bees are Angry Creatures, and fight together by Troops, but if you caſt a little duſt amongſt them, they quickly part; ſo the Conſideration of our Anceſtors duſt thrown into our quarrelſom Souls and Senſes, will quickly allay our Cholerick Paſſion, Wrath and Diſpleaſure. Conſider thus with thy ſelf, that the Grave it muſt be thy Bed, the ſheet muſt be thy ſhroud, the Earth muſt be thy Covering, and the Graveſtone thy Carpet; this certainly, if thou haſt the leaſt Senſe in thee, will quench thy Wrath.

It is the Exhortation of St. *Paul* to the *Epheſians*, and the ſame I give you, *Eph.* 5. 2. *Walk in love, even as Chriſt hath loved you, and hath given himſelf for you.* We read in the *Revelations* that one of the ſeven Churches of *Aſia* was called *Philadelphia*, or a Family of Brotherly Love. Behold, ſaith *David*, *how good and joyful a thing it is to ſee Brethren to dwell together in love.* *Euſebius* that lived near Chriſts time, ſaith, that the Chriſtians were ſo knit together in Love, that the very Heathen if they ſaw any walking or lovingly talking together, they would ſay, *There are two Chriſtians, for they walk and talk together ſo lovingly:* But now in this Leaden Age we live in, how is Chriſtianity degenerated, that the Papiſts our Adverſaries reproach us and ſay, that an *Engliſh Proteſtant* is one that ſeems to love God very well, but he hates his Neighbour with all his Heart. Indeed it is monſtrous in Religion, that thoſe that live under the ſame Horizon or Sun-ſhine of the Goſpel, to walk like Antipodes one againſt another. Therefore as an ancient Father relating Diſſentions and Diviſions of ſome Chriſtians in his time, cryed out, *aut hoc non eſt Evangelium aut nos non ſumus Chriſti-*

*Chriſtiani*; either this Goſpel is not true, or we are not true Chriſtians. For brethren by Profeſſion to be ſtrangers in Affection, is altogether contrary to the Goſpel of Chriſt. I am ſure that when the Spirit of Grace deſcended upon the Apoſtles in the nature of Cloven Tongues, that they were of one Mind in one Place, *Acts* 2. 1, 3. ſet a Brand upon thoſe Goats that look toward Religion with their Faces like Ferry-men, that row one wayes and look another. Mark thoſe (ſaith the Apoſtle) that cauſe diviſion, for they walk contrary to the Goſpel of Chriſt Jeſus our Lord. Let us not therefore make diviſion part of our Devotion, nor our Conſcience the Patroneſs of our Diſobedience, contrary to Chriſt Jeſus, or St. *Pauls* Spirit; but let us ſeek our God by Prayer, that he would give grace to enſue love, until we enjoy love one with another; 1 *Joh. ch.* 5. In this are the Children of God known, and the Children of the Devil, whoſoever doth not Righteouſneſs is not of God, neither he that loves not his Brother. It is an undoubted Truth, that God never wrought any Grace upon that mans Heart, that doth not love his Brother, altho' he may have Religion in the tip of his Tongue, yet without Love he hath none in his Heart, 1 *Joh.* 4. 8. *He that loveth not, knoweth not God, for God is love.* For Love is the badge of Honour; the Honour that Chriſt gives his Diſciples is Love; *By this* (ſaith Chriſt) *ſhall men know that you are my Diſciples, if ye love one another.* Seeing then we cannot live long, and how long is uncertain, for our time is in Gods hand; ours to uſe, his to diſpoſe of; ours as Lent, but his as Lord of our time. Let us then live in Love, and die in Love, that at the laſt we may be received into the arms of our loving Father. Let us all therefore conſider of Death, that if we were as Strong as *Sampſon*, as Aged as *Methuſelah*, as Wiſe as *Solomon*, as Beautiful as *Abſolom*, as Meek as *Moſes*, as Patient as *Job*,

as valiant as *Joshua*, as couragious as *David*. Yet we cannot Charm Death, but must all lie in dark and dankish Rooms under ground. Therefore I exhort you all, and advise you all as Christ did the Man that he cured of the Palsie, *Mark* 2. 5. *Arise take up thy bed and walk*. So say I to all angry persons, arise from thy Bed of Anger and Security; take up thy Bed of Diligence, and walk in the wayes of Love. The Philosopher observed, that Nature it self intended Man for a loving and sociable Creature; for Nature hath ordered all other Creatures Weapons to defend themselves; as the Boar hath his Tusks, the little Bee his Sting, and the Lion his Paw, but poor Man is Weaponless, his dayes are but short, they Cross the Stage of this World as a Weavers Shuttle doth the Web, *Job* 7. 6. *My dayes are swifter than a weavers shuttle, and are spent without hope*.

From hence arises another Exhortation to youthful Sinners, let the consideration of your dying put a stop to your Frollicking in your Sins; for Death stands before old Men ready to Arrest them, and creeps behind young men ready to attacque them. Oh youth thy pleasures are but for a season, for as the sweet Rivers after they have run their Course upon the Land, they end their Course in the salt and brackish Sea, so youthful pleasures after they have run their Course in the veins of the Body, they run into the Sea of Death. Oh therefore be exhorted to gather the Manna of Grace in time, for it cannot be too soon to be out of the danger to be damned: Offer not that indignity to thy God, to offer the Flower of thy Youth to the Devil, and reserve the Bran of thy Age to thy God. For if thou giveſt thy sinful Soul to Sin and the Devil in thy Youth, thou canst not in reason expect that God should accept of it in thy old age, for it is unreasonable that God should take the Devils leavings. Oh therefore consider of Death, and do not serve the World with

thy

thy ſtrength, and God with thy weakneſs. Therefore follow St. *Pauls* advice to *Timothy*, 2 *Epiſt. ch.* 2. *v.* 22. *Flee youthful luſts, and follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart.* Know, Oh young Man, the youngeſt and meaneſt cannot eſcape Death thorough Poverty; nor the oldeſt nor Honourableſt by their Dignity. For the Grave is without order, *Job* 3. 19. *The ſmall and great are there, and the ſervant is free from his Maſter.* It cannot be too ſoon to be happy, and ſecure thy everlaſting Eſtate in the Churchyard, where thou mayſt ſee Graves of all Sizes. Remember that the time will come that thy precious and immortal Soul will ſit trembling upon the Threſhold of thy Lips, ready to take its flight into another World, and it cannot go backward into this body again; ſtay there it muſt not, and go forward into another World it dare not, but muſt go, becauſe it hath not Conſidered of Death and Judgment to come. Now is thy time to Repent, for the Soul of man in the Body, is like a City beſieged; ſo its beſieged with Diſeaſes, and beaten down to the Legs and lower parts, and afterwards into the Heart, but when it is beaten into the Heart, it cannot hold out long, but muſt yield; thus it muſt fall upon thee, therefore mind Death and Judgment againſt that day. Oh youthful Sinner, doth God give thee time by Days, by Weeks, by Months, and by Years; and thou daring Sinner, wilt thou ſpend many Dayes, Weeks, and Years upon thy Sins, God forbid. God never promiſeth to morrow, and thou wilt promiſe thy ſelf to morrow. Hear what the wiſeſt man that ever lived, ſaith, *Eccl.* 11. 9. *Rejoyce oh young man in thy youth, and let thy heart chear thee in the dayes of thy youth, and walk in the wayes of thy heart, and in the ſight of thine eyes; but know thou, that for all theſe things God will bring thee into judgment.* Caſt thine eyes onely upon the ſaving Beauties of his Grace, and not on beau

beautiful Woman; for as the *French* Proverb ſaith, *They are Paradices to thy Eyes, but they will prove Purgatories to thy Soul when Death comes*; therefore conſider of Death, and let thy mind ſtay upon God and Grace.

A Second Exhortation is to Old Men. Its Wiſdom in you to conſider of Death, for you live in the Winter of your Age, in the Suburbs of another World; therefore you muſt prepare for Death. The Life of Man is like the Race of the two Diſciples, *Joh.* 20. 4. they ran towards the Sepulcher, for our Life runs towards the Grave: Old Mens gray Hairs are Gods white Flags, to put them in mind of the Grave. No ſooner we come out of the Grave of the Womb, but we haſten to the Womb of the Grave, and Old Men are upon the brink of that Womb. For every man is carried to his Grave upon Times Chariot, which is drawn by two reſtleſs Steeds, Motion and Mutation, and never ſtandeth ſtill until it bring Old Men to the Grave, and then they are at the end of their Journey; therefore Old Men ought eſpecially to conſider of Death and Judgment. Old Men have had ſeveral removes in the World; they have in the Courſe of their Life been removed from Infancy to Youth, from Youth to Manhood, from Manhood to Old Age, and one removes more removes them to the Grave. Therefore its neceſſary even now in Age to Conſider of Death, that you may come to your Grave in a full Age, like a ſhock of Corn in its ſeaſon, *Job* 5. 26. And like *Abraham* die in a good Old Age, *Gen.* 25. 8. and was gathered to his People. You that are Aged, Time hath ploughed long Furrows in your Cheeks and Faces, and it will not be long before Death will cut down your Bodies, therefore you had great need to conſider of Death. For as a good Man ſaid of Ancient People, that they may be Deaf and cannot hear, Blind and cannot ſee, Lame and cannot walk: They muſt therefore imitate Husbandmen, who

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when they cannot work abroad, they uſually work at home; ſo ſhould Old Chriſtians, when thorough deafneſs or blindneſs they cannot go to Church and hear Sermons, nor read the Scriptures; they ſhould think the more at home; you ſhould think of the many miſcarriages of your Youth: Let not your Spiritual Sight be abated, but be quick-ſighted to eſpy the Wiles of Satan, the working and ſtirring of your Luſts: Let not your Spiritual Courage be abated againſt Sin, but be Valiant, and as your dayes decreaſe, ſo let your Graces increaſe. O Old Man, if thou hadſt ſeaſoned the Veſſel of thy Soul with the wholeſome Liquor of Piety when young, it would have ſavour'd of the ſame when old, and have been a Cordial Comfort to thee at Death. Conſider Oh Old Man, if thou die in thy bloody Sins, thou art taken from the practice of Sin, to ſuffer puniſhment for Sin; from Eaſe to Torments, from the firſt Life to the ſecond Death, from Men to Devils, from Earth to Hell, from a Priſon to a place of Execution. Therefore Old Man, imagine thy ſelf lying Gaſhfully in thy Coffin, and thy Friends and Neighbours looking upon thee, and lamenting thee. It is no vain Imagination, for er'e long it muſt be thus acted upon thee; therefore *Frederick* the Great, when Aged, had his Funeral acted before he died, to put him in mind that his Death was drawing on.

Secondly, Here is a Uſe of Terrour to Wicked Men at the day of Judgment, they ſhall ſeek for Death and ſhall not find it, *Rev.* 9. 6. then ſhall they ſay to the Rocks, Hide us, and cruſh us into a Thouſand peices, and hide us from the preſence of him that ſitteth upon the Throne. This day is the day of Grace, of great joy to them that work Gods Will, but they that do not work Gods Will the day of Judgment is coming, wherein they ſhall ſuffer Gods Will; and what day it will be, God tells us by his Prophet *Zephaniah*, *Chap.* 1. 13. *That day is a day*

*of*

*of wrath, a day of trouble and diſtreſs, a day of waſteneſs and deſolation, a day of darkneſs and gloomineſs, a day of clouds and thick darkneſs*; as bitter a day as the Juſtice of God or Malice of Satan can make it. Then they ſhall ſee the Son of Man above in the Clouds coming to condemn them, Hell open beneath to ſwallow them, the Devil them, all Saints and their deareſt Friends forſaking them, on the left hand their crying Sins accuſing them, on the right hand Divine Vengeance threatening them, on all ſides the whole a Bonefire about them terrifying them. No marvel then that wicked Men at the Worlds End, are at their Wits End. For when a wicked Man dies, it is commonly ſeen, that his Friends ſtrive for his Eſtate, the Worms for his Body, and the Devils ſtrive at Judgment for his Soul. How many wicked Men in this world, whoſe eyes are as an open Caſement that continually ſtands open to receive filthy Luſts into their corrupt Heart; their Tongues are the Trumpets of the Devil, and ſound nothing but the Muſick of Hell. Hear what St. *Paul* ſaith of theſe men, *Phil.* 3. 19. *Their end is damnation, whoſe God is their Belly, whoſe glory is their ſhame, who mind earthly things.* They bowl their Souls to the mark of Senſuality, and run the rubbers to Hell to overtake it, Now the cauſe of this damned Prophaneneſs is a dead Heart in Sin, a ſenſual Diſpoſition, a poyſoned Reaſon, an habituated delight in Sin, without Science or Conſcience; thus they ſell their Souls to the Devil for a little fooliſh vain Pleaſure, or Profit. Some men love Satan ſo well, that they will ſwim to him in Blood, or ſail to him in Luſt; all this they do, not conſidering of Death or Judgment. Hear their doom by *Job, chap.* 21. 30, 31. *The wicked are reſerved for the day of deſtruction, they ſhall be brought forth to the day of wrath, who ſhall declare his way to his face, and ſhall repay him what he hath done.* Remember wicked Man, that never remembers

Death

Death in the time of Life; there is the firſt Death, and the ſecond Death; the firſt Death of the Body hath only Diſeaſes to deſtroy the Body, but the ſecond Death, if thou doſt not conſider of Death, hath Devils to Torment and Damn the Soul; the firſt Death ends in the Grave, but the ſecond Death never ends in Hell, being ever dying and never dead; the firſt Death when over we are ſenſeleſs of Pain. When the firſt Death ſeizes upon thy Body, then a Sheet is all thy Goods that are left thee, a Grave is all thy Land, a Coffin is all thy Houſe, Worms are all thy Companions, Corruption is all thy Kindred, and a naſty Stink all thy Perfumes: Ay, but thou art a Thouſand times worſe when Devils ſieze thy Soul, it ſhall be caſt into everlaſting Fire, ever frying and never dying, *Iſa.* 33. 14. *Who amongſt us ſhall dwell with devouring fire? Who amongſt us ſhall dwell with everlaſting burnings.* And our Saviour diſcourſing of the Torments of the damned in Hell, tells us, *Mar.* 9. 44. *They are tormented with a worm that dyeth not, and a fire that never goeth out.* The Fire never quenched is to Torment the Body, the Worm never dying is to Torment the Soul; they are Tormented in all parts of their Bodies, and in all powers of their Souls, without Hope of ever being delivered from Gods ſevere Vengeance.

A Uſe of Conſolation.

1. *Here is Comfort to good Men while they live here.*
2. *When they are going hence, upon their ſick Beds.*
3. *When they are tranſlated hence by Death to Eternity.*

1. *While they live here,* this Doctrine affords Joy and Comfort to them; when they look up to the glorious ſpangled Canopy of the Heavens over their Heads, they know that the great God that made it and lives in it, is their Father; when it Thunders in the Skies, they know its the Voice of their Father; the Angels, more glorious Creatures than themſelves, are their Life-Guard, Comforting

forting them in Trouble, Sheltering them in Dangers, and at last carrying them upon their wings into *Abrahams* Bosom, where they are free from death and danger. When they think of Gods Tribunal, they have cause of Comfort and Joy, for they know that their Saviour and Brother sits there, upon the Judgment-Seat. When they think of Death, they have cause of Joy, for Death onely breathes a Vein to deliver their Souls from Tempting and Tyrannizing Sin here, and carries their Souls home to their Heavenly Father: For there Death is the end of all Humane Misery, and the beginning of all Divine Joy; and which is greatest Comfort of all, that nothing in Earth or Hell can do them any Injury; let the times be boysterous, they are not afraid of Evil tidings, for their Hearts are fixed on God, *Psal.* 112. 7. When they think of Death, they know he is set like the Angel with a flaming Sword in his hand at the door of the Garden of *Eden*, at one blow he admits their Soul into Paradise. But it is not so with the wicked, they are like the *Pelican*, for the Shepherds when they would catch the *Pelican*, they make a Fire near her Nest, which she finding and fearing her young ones, and she poor Creature willing to preserve her Young, flutters with her Wings to and fro until she burns her Wings, and so becomes a Prey with her young ones to the Shepherd. This is the cunning of Satan, for every Pleasure or Profit hath fire of Temptation in it; and while the wretched Sinner labours to preserve his Pleasure or his Profit, he is burnt with the fire of sins temptation, and so catched and carried by the Devil to Hell Fire. They have joy and comfort in this that though they may have a combate with Sin here, yet they shall have a Crown hereafter, *Jam.* 2. 5. far different from Earthly Kingdoms; for the Kings of this World enjoy Pleasures mingled with Perplexities; sometimes they have sickness of Body, and vexation of Spirit.

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Therefore ſaith *Chryſoſtom* of Earthly Kings, *The Crown ſits not more cloſer to their Heads, than ſometimes care to their Hearts.* As *Auguſtus* told his Wife *Livia, He feared two things, Solitude and Multitude.* But herein is their Happineſs, that they in Life conſidering of Death, when they die they ſhall have Honour without Diſgrace, Pleaſures without Perplexities, Abundance without Need; for how can they want any thing, when God ſhall be unto them all things; God ſhall wipe all Tears from their Eyes, and put all Joys into their Hearts.

2. *In Sickneſs*; to thoſe that have conſidered of Death in Sickneſs, he is not afraid of Death, becauſe Death and he was acquainted in time of Life. What though in Sickneſs he may be toſſed by the Storm and Pains of Nature, yet at Death he comes to a ſafe Harbor; after a painful Walk, he comes to a perfect Reſt; though he cannot be freed from the ſtroke of Death, yet by Death he is freed from the ſting of Death, which is Sin; tho' he is not freed from Death, yet he is freed by Death from Sin and Puniſhment. A good Man that conſiders of Death, though he may have Sickneſs in his Body, yet he hath Chriſt in his Soul to Comfort him. Though the Face of Death looks pale and terrible to Nature, yet it looks beautiful and ruddy to a good Man; being ſprinkled with the Blood of the Lamb, he is Gods Plant of renown, *Ezek.* 34. 29. He fears neither Sickneſs nor Death, for his God hedgeth in this Noble Plant with his ſpecial Protection, Waters him with the ſilver drops of his Ordinances, bleſſeth the ſpringing of this Plant, adorns it with Fruit, and by Sickneſs and Death Tranſplants it into his Heavenly Paradice, where it growes continually in the ſweet Sunſhine of Gods Favor. We read in *Gen.* 45. 27, 28. That *Jacob* ſaw the Waggons that his Son *Joſeph* ſent to fetch him into *Egypt*, the Old Mans Heart revived with Comfort and Joy, and he cryed out, *Is my Son Joſeph yet alive? I will go and ſee him before I die.* So

may a good Man ſay, that is prepared for Death in Sickneſs; when he ſees and feels the Waggons of Death lye heavy upon his Nature, coming to fetch him home to his Jeſus, his heart revives with Comfort, that his Jeſus is yet alive; he comfortably paſſes thorow the Terrors of Nature, that he may enjoy his bleſſed Jeſus in Heaven. A good man in Sickneſs can ſay of Death, as *David* ſaid of *Ahimaaz* the Son of *Zadok*, 2 *Sam.* 18. 27. when he brought him News of *Abſaloms* Death, ſaith *David*, *He is a good man, and cometh with good tydings*; ſo may one ſay that is prepared for Death, Death is a good Meſſenger and bringeth good Tydings from my heavenly Father. For there can be nothing more to ſick Man upon a ſick bed, than for his ſinful Conſcience to be Gods Herald to Proclaim bitter things againſt his Soul: *Prov.* 8. 14 *The ſpirit of a man will ſuſtain his infirmities, but a wounded ſpirit who can bear.* The Spirit or Conſcience of a Man being free from Sin, inables that Man to bear his bodily Infirmities, as Pains and Terrors of Nature; but a wounded Spirit who can bear? that is, none can bear: For Interogations in Scripture, are equivalent to ſtrong Negations. And indeed its a ſad thing for a man to have two Sickneſſes at a time, a ſick Body with tormenting pains, and a ſick Soul with a ſtinging and tormenting Conſcience. For in ſickneſs a man need not care what bitterneſs he hath from the World, ſo he hath but cordial ſweetneſs from his own Conſcience; for he knows that ſickneſs is ſent by God to pull down the Cottage of his Body, to make way for his Soul to mount to Glory.

3. Here is a Uſe of Comfort to good Men, that in Life have conſidered of Death; when Death, that Pale Horſe comes for them, he carries them home to their Heavenly Father. For Death carries him from a world of Miſeries to a world of Felicities; where for Love he ſhall be a Brother, for Birth-right a Son, for Dignity a King; for a man that is converſant with Death in Life, finds

more pleaſure in Death than in the Palace of the greateſt King. Death is the Porter that opens Heavens Gates for the Soul of a good man, that he may enter into the Joy of his Maſter; a Joy ſo great that nothing ſhall be found in it but is deſirable,and nothing can be deſired but what may be found there. St. *Paul*, 1 *Cor.* 2. 9. declaring this Joy, tells us all that it will be ſuch Joy,*as eye hath not ſeen,ear hath not heard, neither can mans heart conceive thoſe joys that God hath prepared for them that love him.* If I ſhould go about to diſcover to you thoſe incomprehenſible Joys that God hath reſerved for thoſe that are prepared for him, I ſhould rather diſcover my own weakneſs than inform your Capacities. Here good Men labor for Reſt, but in Death they reſt from their Labors : As *Cato* the Heathen could ſay, *Vita ſupplicio mors remedio* ; Life is given to Man for a puniſhment, Death is a remedy of that puniſhment. Death to a man that is prepared for it, is the end of all Humane Miſery, and the beginning of all Divine Joy ; the Grave is the Sanctuary, and Death the City of Refuge to a good Man ; the ſame Death that carries the righteous to *Abrahams* boſom, carries the wicked to the boſom of Hell ; the righteous die as well as the wicked,but the wicked dies not ſo well as the righteous; for the wicked die that they may be damned,but the righteous die that they may be ſaved.

3. *At Death.* Death hath a gaſtly look,and hath danted the braveſt Spirits that ever moved upon the Globe of the Earth ; therefore he is called *the King of Terrors*, *Job* 18. 14. He is called the King of Terrors,but then he hath a terrible look, when he faceth a wicked Conſcience, he then ſeizeth upon them like a mercileſs Bayliff with a writ called *firma Ejectione* to caſt his Soul out of his body, and to caſt both body and Soul into Hell Fire. A man whoſe Debts are paid, dare walk abroad aud look the Bayliffs in the Face,; ſo his debts are paid by the Merits of Chriſt, and he dare look Death in his face. That which *Agag* ſpake falſly of himſelf,a good man can ſpeak truly, 1 *Sam.* 15.32.

*And*

*And Agag came delicately and pleaſantly, and ſaid ſurely the bitterneſs of death is paſt*, but he was deceived, for *Samuel hewed him in pieces before the Lord*; but a man that hath truly conſidered of Death, he can truly ſay, *The bitterneſs of death is paſt, and the ſweetneſs of eternal Life is at hand*: For the end of his days, will be the beginning of his Everlaſting Joys. The Primitive Chriſtians feared not death, but ſcorned Preferments, laughed at Impriſonments, ſnatcht at Torments as at Crowns, they were ſo prepared for Death. Ay, but may ſome ſay, is the death of one that's prepared far more happy than the death of an honourable Perſon? I anſwer, that Death and Gods Tribunal are no reſpecters of Perſons; as one obſerves of *David*, in the time of his Proſperity he is called King *David*, and my Lord the King, but when he is old, and near to death, then he is called plain *David*, 1 *Kin.* 2. 1. *And it came to paſs that now the days of David drew nigh that he ſhould die.* In Summer time, when we walk into the fields we know the Trees by their leaves; but in Winter, when they are burnt and turned to Aſhes, we cannot diſtinguiſh them by the aſhes; ſo the floriſh Summer of Mans Honour, Riches and Education, like Leaves diſtinguiſh us, but when the Winter of cold Death ſiezes us, we are all alike. Ay, but may ſome ſay, doth a good man die better than a rich man? I anſwer, what are the riches of this World? they are ſcraped together with grear labour and toyl, kept with a great deal of care, and loſt with a great deal of grief; for *hic acquiruntur hic amittuntur*; here they are got, and here they muſt be loſt again: For as *Bernard* ſaith, *ſi veſtra ſunt quare non tolitis vobiſcum*; if they be yours, why cannot you carry them along with you. As one compares our life to a Traveller; a Traveller may uſe the Goods of the Inn that he lieth in, but he muſt not carry any of the Utenſils of the Houſe along with him; ſo we can carry nothing of this World with us into another World; for if a man be Rich to Admiration, if he be not Rich to Salvation, he is but a poor man. For *Bleſſed are the dead that die in the Lord, for their works ſhall follow them.*